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CAUTION

BY

Scriptural References

AGAINST THE

J E W S:

AND

Most of those **RELIGIONS**
Which Differ from the Established
Church of **ENGLAND.**

With an *Appendix* thereto against
the *Socinians.*



T O R K:

Printed by *Charles Bourne* in *Coffee-Tard*, for
Robert Jeab at the *Bishop's-head*; and Sold
by *A. Bettesworth* at the *Red Lyon*, and
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LONDON, 1721.

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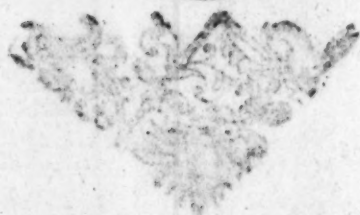
AND

Most of those RELIGIONS

Which Differ from the Established

Church of ENGLAND.

With an APOLOGY
the Socinians



T O R K .

Printed by (John) Bower in Coffee-Lane, for
Robert Wood at the Bishop's Head; and Sold
by A. R. at the Red Lion, and
for B. at the Green in Tottenham-Lane.
LONDON, 1711.

TO THE
READER.

PREFACES being so much in fashion, this small Treatise, which offers a dissent from so many, cannot expect any Favour, without a formal Address to them.

Pursuant of which Custom, the Author hereof owns himself to be

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a

a mean Member of the Church of England, not because she is Established by Law, but because her Doctrine is built upon that of our Blessed Saviour and his Apostles, and her Discipline supported by that primitive and purest Ages of our Holy Religion : So doth he declare, that his Design in this little Manual, is to caution (as far as he can) the unwary Vulgar by the Lively Oracles, which contain in them the great Charter of our Salvation, from going aside into any By-paths, which may lead them out of the Way to Eternal Happiness.

As

To the READER. 111

*As his Charity is very great to them, who differ from him in Opinion, wishing that they may be all united in one Faith, and in one Fold, under the great * Shepherd and Bishop of our Souls Jesus Christ : So he leaves those, who deny the Being of a God, or his Divine Providence, or question the Incarnation of our Blessed Redeemer, or do dispute his Eternal God-head, to consider, † that there is none other Name under Heaven given to Men, but the Name of Jesus Christ of Nazareth ;*

* 1 Pet. c. 2, v. 25. † Acts c. 4, v. 12, 10.

and,

and, * that every Spirit that
confesseth not, that *Jesus Christ*
is come in the Flesh, is not
of God.

* I *John* c. 4, v. 3.





A CAUTION by Scriptural
References against the *Jews*,
and most of those Religions
which differ from the Esta-
blish'd Church of *England*.

I. Against the J E W S.

OUR Blessed Saviour, *Jesus Christ*, was obscurely pro-
mised, 1st, To bruise the Ser-
pent's Head, *Genes. ch. 3, v. 15*, and
2^{dly}, to come in the Name of *Shiloh*,
Genes. ch. 49, v. 10, when the Scepter

A

(or

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(or Government) departed from *Ju-
dah*; which happened when *Herod*
was King, *St. Matth. c. 2, v. 1*, which
Word *Shiloh* is called the *Messiah* in
the *Chaldee Paraphrases or Targums*

* *Bib. Poly-
glos. Wal-
ton Londi-
ni 1655,
Ed 1657.*

of * *Onkelos*, of *Jonathan*
Ben-Uziel, and of that of
Jerusalem, which shews the
Sense of the *Jewish Church* in
that Point, whensoever those *Targums*
were written. 3dly, He was (to be
and was) born of a Virgin, *Isai. ch. 7,*
v. 14, compared with *St. Matth. ch. 1,*
v. 18, 20, 21, 25, and *Luke c. 1, v. 27,*
4thly, and of the Seed of *David*,
Jerem. ch. 23, v. 5, 6, compared with
St. Matth. ch. 1, v. 1, *St. Luke ch. 3,*
v. 31, *Rom. ch. 1, v. 3*. 5thly, in *Beth-*
lehem, *Micah ch. 5, v. 2*, compared
with *St. Matth. ch. 2, v. 1*. 6thly, in
the

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the Fulness of Time and the Time
prefig'd, Dan. ch. 9, v. 26, compared
with Gal. ch. 4, v. 4. 7thly, His Soul
was made an Offering for Sin, Isai.
ch. 53, v. 10, 11, 12, compared with
Rom. ch. 4, v. 25, and even for our
Sins, Isai. ch. 53, v. 4, 5, 6. Surely he
hath born our Griefs, and carried
our Sorrows: yet we did esteem him
stricken, smitten of God, and afflicted.
But he was wounded for our Trans-
gressions, he was bruised for our In-
iquities: the Chastisement of our Peace
was upon him, and with his Stripes
we are healed. — and the Lord hath
laid on him the Iniquity of us all.
(God having declared the Abhor-
rence of the Jewish Sacrifices before
that Time, Isai. ch. 1, v. 13.) com-
pared with 1 Cor. ch. 15, v. 3. For I
deli-

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delivered unto you first of all, that which I also received, how that Christ died for our Sins according to the Scriptures. 8thly, He made his grave (or suffered) with the wicked, and with the rich in his Death, and was numbred with the Transgressors, Isai. ch. 53. v. 9 and 12, compared with St. Matth. ch. 27, v. 38, 57, 58, 59, 60. 9thly, He is a Prophet, Deut. ch. 18. v. 15, 18, 19, compared with Acts 3, v. 22, & ch. 7, v. 37. --- 10th, He is a Priest, Psal. 110, v. 4, compared with Heb. ch. 5, v. 5, 6, & c. ch. 6. v. 20, ch. 7, v. 17, 20, 21, 24, 25, 26, 27, 28. 11th, He is a King, Psal. 110, v. 1, 2, Zech. ch. 9, v. 9, compared with St. Matth. ch. 21, v. 5, St. Luke ch. 19, v. 38, and St. John ch. 12, v. 15. --- 12th, His Kingdom is Everlasting,
Isai.

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Ifai. ch. 9, v. 6, 7, compared with
St. Luke ch. 1, v. 31, 32, and 33.----
13th, He is God, *Ifai.* ch. 9, v. 6,
compared with *S. Matth.* ch. 1, v. 23,
and *Rom.* ch. 9, v. 5.

II. Against the *Anti-Trinitarians*,
whether *Arians*, *Socinians*, &c.
who deny the Eternal Godhead
of the Son.

The Doctrine of the ever blessed
Trinity is clearly proved in the New
Testament; 1st, From our being Bap-
tized by our Blessed Saviour's Com-
mand in the Name of the Father,
and of the Son, and of the Holy
Ghost; *Go ye therefore and teach all
Nations, Baptizing them in the Name
of the Father, and of the Son, and of
the holy Ghost*, *S. Matth.* ch. 28, v. 19.

B

2dly,

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2dly, From St. Matth. ch. 3, v. 16 & 17. *And Jesus when he was baptized, went up straightway out of the Water: and lo, the Heavens were opened unto him, and he saw the Spirit of God descending like a Dove, and lighting upon him. And lo, a Voice from Heaven, saying, This is my beloved Son, in whom I am well pleased.* -----

3dly, From 1 John ch. 5, v. 7. *For there are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these Three are One;* and from Rev. c. 4, v. 8, and yet but one God, as may be proved from S. Mark, ch. 12, v. 29, *And Jesus answered him, the first of all the Commandments is, hear O Israel, the Lord our God is one Lord;* and from the 1 Cor. ch. 8, v. 4, *There is none other God but one.*

Yea

differing from the Ch. of England. II

Yea this Doctrine of the Trinity may also be learned from the Old Testament (tho' more obscurely) viz. from *Genes.* (ch. 1, v. 1, according to the Original *Hebrew*, and) ch. 1, v. 26, ch. 3, v. 22, ch. 11, v. 6 and 7, where God speaks (of himself) in the Plural Number; as also from *Gen.* ch. 18, v. 1, 2, 3, and *Isai.* ch. 6, v. 3, and ch. 48, v. 16.

II. The God-head (or Devinity) of the Father is proved from *1 Cor.* ch. 8, v. 6, *But to us there is but one God, the Father of whom are all things, and we in him*, as also from *Psal.* 2, v. 7, *2 Cor.* ch. 1, v. 3, & ch. 11, v. 31, *Galat.* ch. 1, v. 1, 3, *Ephes.* ch. 4, v. 6, *1 Thes.* ch. 1, v. 1.

III. The Godhead of the Son is proved in the New Testament, from *Rom. ch. 9, v. 5, Whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all, God blessed for ever, Amen;* and from *Heb. ch. 1, v. 8, But unto the Son he saith, thy Throne, O God, is for ever and ever: a Scepter of Righteousness is the Scepter of thy Kingdom;* and from *St. John ch. 1, v. 1.* where the Son is called the Word, and being compared with *Vers. 14,* in the same Chapter shews that the Word, there stiled God, was Christ. For (as it is said in the Place last quoted) *The Word was made Flesh, and dwelt among us, (and we beheld his Glory, the Glory of the only begotten of the Father) full of Grace and Truth;* which

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which compared with St. *Joh.* ch. 1, v. 1, 2. makes good what I affirm. The Divinity of the Son is also demonstrated from S. *Joh.* ch. 20, v. 28, *Phil.* ch. 2, v. 6, 7, 8, *Colos.* ch. 2, v. 6, 8, 9, 1 *Tim.* ch. 3, v. 16, *Tit.* ch. 2, v. 13, 14. Nor is the Old Testament wholly silent therein, as may be evinced from *Psal.* 2. v. 7, 9, 11, 12. and the latter part of the second Verse in that Psalm, the *Chaldee* Paraphrast renders *Messiah*, as also from *Psal.* 31, v. 5, and from *Jerem.* ch. 23, v. 5, 6. which Place the same *Chaldee* Paraphrast interprets of the *Missiah*; And King *Nebuchad-nezzar* saw the Son of God in the Fiery Furnace, *Dan.* ch. 3, v. 25.

IV. The

IV. The Godhead of the Holy Ghost, is proved from *Acts*, ch. 5, v. 3, 4. *But Peter said, Ananias, why hath Satan filled thine Heart to lie to the Holy Ghost; thou hast not lied unto Men, but unto God.* 2 *Cor.* ch. 3, v. 17, *Now the Lord is that Spirit, and where the Spirit of the Lord is, there is Liberty;* and from *Heb.* ch. 1, v. 1, compared with 2 *Peter* ch. 1, v. 21. It may also be proved from *Isai.* ch. 6, v. 8, 9, 10, compared with *Acts* ch. 28, v. 25, where he whom *Isaias* calls the Lord, *St. Paul* names the Holy Ghost; as also from *Isai.* ch. 63, v. 10, compared with *Exod.* ch. 15, v. 25. Here 1st, The Father is proved to be God from 1 *Cor.* ch. 8, v. 6, &c. 2^{dly}, The Son is prov'd to be God from *Rom.* ch. 9, v. 5, &c. and

differing from the Ch. of England. 15

and 3dly, The Holy Ghost is provid
to be God from Acts ch. 5, v. 3 & 4,
Ec. and yet but one God, 1 Cor ch.
8, v. 6, *But to us there is but one God,*
the Father of whom are all things, &c.
1 Tim. ch. 2, v. 5, *For there is one God,*
and one Mediator betwixt God and
Men, the Man Christ Jesus. 1 Cor. ch.
12, v. 4, 5, 6. *Now there are Diver-*
sities of Gifts, but the same Spirit;
and there are Differences of Admini-
stration, but the same Lord; and there
are Diversities of Operation, but it is
the same God which worketh all in all.
Where every one of the Three Per-
sons is stiled one or the same God;
which plainly proves the Unity in
Trinity, and the Trinity in Unity.
But before I proceed further, if it
should be objected, by the Modern
and

and Modish Sect of the Socinians, from *John* ch. 14, v. 28. that Christ owned, that the Father was greater than he, it may be answered 1st, that he was so, as he was in his Humanity and humiliation, because *S. Paul* tells us, *Phil.* ch. 2, v. 6 to v. 12, that he (*i. e.* Jesus Christ) *thought it no Robbery to be equal with God, &c.* But 2^{dly}, Christ himself owns his Unity with the Father, *St. John* ch. 14, v. 9, 10, 11. *He that hath seen me, hath seen the Father; and how sayest thou then, Shew us the Father? Believeest thou not that I am in the Father, and the Father in me? Believe me that I am in the Father, and the Father in me; and Chap. 17, v. 21. That they all may be one, as thou Father art in me, and I in Thee.*

Here

Here is an Equality, as to the Godhead, declared betwixt the Father and the Son, as well as an Unity in Glory, prov'd from the same Chapter v. 5. *And now, O Father, glorify thou me with thine own self, with the Glory which I had with thee before the World was :* where he, as Man, prayed to God ; and to shew his Humanity. And 3dly even the Jews fought to kill him, St. *John* ch. 5, v. 18, because he made himself equal with God. And altho' they were his mortal Enemies, they could not but see, that his Eternal Godhead was a Consequence of his Declaration and Doctrine, how much soever it be Blasphemously oppos'd in this our Age.

C Against

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Against the Socinians in particular, who deny that our Blessed Saviour made Satisfaction to God for, or Atoned for our Sins, it may be proved that Christ dy'd from Rom. ch. 5, v. 6, *For when we were yet without Strength, in due time Christ dy'd for the ungodly.* v. 8. *But God commendeth his Love towards us, in that while we were yet Sinners Christ dyed for us.* v. 10. *For, if when we were Enemies we were reconciled to God by the Death of his Son,* v. 11, *we also joy in God, through our Lord Jesus Christ, by whom we have now received the Atonement.* 2 Cor. ch. 5, v. 14, 15. *For the Love of Christ constraineth us, because we thus judge, that if one dy'd for all, then were all dead. And that he dy'd for all, that they which live, should*

differing from the Cb. of England. 19

should not henceforth live unto themselves, but unto him which dy'd for them and rose again. v. 19. To wit, that God was in Christ, reconciling the World unto himself, not imputing their Trespases unto them. 1 John ch. 1, v. 7. But if we walk in the Light, as he is in the Light, we have Fellowship with him, and the Blood of Jesus Christ his Son cleanseth us from all Sin.-----

I could wish, out of Charity to their Souls, that our Socinians would seriously consider the following Texts: 1st, *He that denieth me (i.e. Christ) before Men, shall be denied before the Angels of God*, St. Luke ch. 12, v. 9. 2dly, *If any Man love not the Lord Jesus Christ, let him be Anathema Maran-atha*, 1 Cor. ch. 16, v. 22.--- 3dly, *If we deny him (i.e. Jesus Christ)*

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he will also deny us, 2 Tim. ch. 2, v. 12.

4thly, Whosoever denieth the Son, the same hath not the Father, 1 Joh. 2. 23.

5thly, There are certain men crept in unawares, who were before of old ordained to this Condemnation, ungodly Men, turning the Grace of God into Lasciviousness, and denying the only Lord God, and our Lord Jesus Christ, Jude v. 4.

III. Against the Papists.

I. The Scriptures Sufficiency without Tradition, may be made out from our Blessed Saviour's Injunction, to search them (i.e. the Scriptures) as they were they which testified of him St. John ch. 5, v. 39. being all written by Inspiration of God, and are able to make us wise unto Salvation, 2 Tim. ch. 3,

ch. 3, v. 15, 16. By the Scriptures, *Apollos* mightily convinced the *Jews*, that *Jesus* was *Christ*, Acts ch. 18, v. 28; and the *Bereans* were commended for searching the *Scriptures* daily, Acts ch. 17, v. 11. See also *Rom.* ch. 15, v. 4. *Isai.* ch. 8, v. 20. *Deut.* ch. 6, v. 6, 7.

II. How far the *Papists*, by adding the *Apocrypha* to the Canonical Books of the old Testament, received by the *Jews* and by all Christian Churches, but their own, come within the Letter of the Text, *Revel.* ch. 22, v. 18, 19. I will not presume to declare.

III. The Pope's Supremacy derived (as the *Papists* pretend) from *S. Peter* as the supreme Apostle, is opposite to

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to *St. Matth.* ch. 28, v. 19 and 20. *St. Mark* ch. 16, v. 15. *St. Job.* ch. 20, v. 21, 22. where all the Apostles were left equal in Commission and Power, Pursuant of which Commission, the Eleven Apostles Ordained *Matthias*, *Acts* ch. 1, v. 23, 24, 25, 26. Furthermore *S. Peter*, together with *S. John*, was sent to *Samaria*, to confirm what *Philip* (the Deacon) had done, *Acts* ch. 8, v. 14; and *St. Peter* was withstood & contradicted by *S. Paul*, *Galat.* ch. 2, v. 11. All which things do derogate from his supposed Superiority over the rest of the Apostles; To say nothing of his being called to an Account before them, as is evident from *Acts* ch. 11, v. 2 to v. 18.

IV. Tran-

IV. *Transubstantiation*, or the Belief of the Bodily Presence of Christ in the Lord's Supper, is contrary to Scripture, because our Blessed Saviour ascended into Heaven, in the View of his Apostles, agreeable to *Acts* ch. 1, v. 9, 10, 11. and stays there *until the times of Restitution of all things*, *Acts* ch. 3, v. 21. which Notion (of *Transubstantiation*) is opposite to St. Paul's Doctrine, (which he received of the Lord, *1 Cor.* ch. 11 v. 23.) who calls them *Bread* and *Wine* thrice after Consecration, *1 Cor.* ch. 11, v. 26, 27, 28.

V. *Half-Communion*, or the taking the Cup from the Laity, is contrary to St. *Matth.* ch. 26, v. 27. *And he took the Cup and gave Thanks and*
gave

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gave it to them, saying, drink ye all of it; as also to S. Mark, ch. 14, v. 23. I Cor. ch. 11, v. 26, 27, 28.

VI. The Propitiatory Sacrifice of Christ in the *Mass*, (Eucharist or the Lord's Supper) is contrary to *Heb. ch. 10, v. 10. By the which Will we are sanctified, through the Offering of the Blood of Christ, once for all; as also to v. 12, 18, 19, 20.*

VII. *Purgatory*, or a purging from Sin by Fire in another World, is contrary to *Rom. ch. 5, v. 1. Therefore being justified by Faith we have Peace with God, through our Lord Jesus Christ, as also to vers. 2, and Heb. ch. 10, v. 10. Revel. ch. 14, v. 13. Heb. ch. 9, v. 27.*

VIII. *In-*

VIII. *Indulgences* or Pardon for Sins, is opposite to 1 Pet. ch. 1, v. 18, 19. *Forasmuch as ye know, that ye were not redeemed with corruptible things, as Silver and Gold, from your vain Conversation; but with the precious Blood of Christ, as of a Lamb, without Blemish and without Spot.*

IX. Invocation of Saints, and worshipping of Angels, is contrary to St. Matt. ch. 11, v. 28. *Come unto me all ye that labour and are heavy laden, and I will give you rest.* St. Job. ch. 6, v. 37. *All that the Father giveth me, shall come to me, and him that cometh to me, I will in no wise cast out,* as also to St. John ch. 14, v. 13, 14. *Acts* ch. 10, v. 25, 26. *Colos.* ch. 2, v. 18. *Let no Man beguile you of your Reward,*

D

ward, in a Voluntary Humility and worshipping of Angels, &c. as also to Revel. ch. 19, v. 10.

X. The worshipping of Images, is contrary to the second Commandment, in Exod. ch. 20, v. 4, 5. as also to Lev. ch. 26, v. 1. Deut. ch. 4, v. 15. Micah ch. 5, v. 13. Rev. ch. 21, v. 8.

XI. Auricular Confession to a Priest, as necessary to Salvation, is contrary to 1 John ch. 1, v. 9. *If we confess our Sins, he is faithful and just to forgive us our Sins, and to cleanse us from all unrighteousness.* Rom. ch. 14, v. 11. *it is written, as I live saith the Lord, every Knee shall bow to me, and every Tongue shall confess to God;* as also to Psal. 32, v. 5. Acts ch. 2, v. 38. Isai. ch. 55, v. 7.

XII. Pub-

XII. Publick Prayers in an unknown Tongue, are contrary to 1 Cor. ch. 14, v. 9. *So likewise ye, except ye utter by the Tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak unto the Air; as also contrary to v. 11.*

XIII. Marriage forbidden to the Clergy, is opposite to 1 Tim. ch. 3, v. 2. *A Bishop must be blameless, the Husband of one Wife, and Verse 12. Let the Deacons be the Husbands of one Wife, and Tit. ch. 1, v. 6. If any (i.e. Elder) be blameless, the Husband of one Wife, Heb. ch. 13, v. 4. Marriage is honourable in all.*

IV. *Against the Presbyterians.*

I. That there were three distinct Orders in the Church, in the Apostolical Age, as are now used in the Church of *England*, viz. of Bishops, Presbyters, (or Priests) and Deacons, may be thus proved: 1st, Of Bishops from 1 *Tim.* ch. 3, v. 1. *If a Man desire the Office of a Bishop, he desireth a good Work*; as also from Chap. 3, v. 2. *Tit.* ch. 1, v. 7. And their Superiority over Elders, or Presbyters, is proved (to omit other Places) from 1 *Tim.* ch. 5, v. 19. *Against an Elder receive not an Accusation, but before two or three Witnesses*, compared there with vers. 17, and 2 *Tim.* ch. 2, v. 2. *And the things that thou hast heard of me among many*

differing from the Ch. of England. 29

many Witnesses, the same commit to faithful Men, who shall be able to teach others also; and the very Conclusion or Date of that Epistle declares, that it was written to *Timotheus*, ordained the first Bishop of the Church of the *Ephesians*, as the Epistle to *Titus* is said (in the End of it) to be written to *Titus*, ordained the first Bishop of the *Cretians*: The Superiority or Authority of Bishops over Presbyters, may also be demonstrated from *Tit. ch. 1, v. 5.* *For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Elders in every City as I had appointed thee:* That Passage in *1 Tim. ch. 4, v. 14.* mentioning the Imposition of the Hands of the Presbytery upon *Timothy,*

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thy, refers to and is understood of the Imposition of the Apostles hands, who were the Presbytery there mentioned, or else *St. Paul* would have been inconsistent with himself, who certainly assisted in his Ordination, as appears from *2 Tim. ch. 1, v. 6. Stir up the Gift of God, which is in thee, by the putting on of my Hands:* And there is no place in the New Testament, where a Presbyter is said to have Superiority over a Bishop; but always the contrary. *2dly*, That of a Presbyter or an Elder, is evident from the Places above cited: and *3dly*, That of a Deacon is proved from *1 Tim. ch. 3, v. 8. Likewise must the Deacons be grave*, as also from *vers. 10, 12, 13.*

II. Forms

II. Forms of Prayer and Praises used in the Church proved from *Exod. ch. 15, v. 1. Then sang Moses, and the Children of Israel this Song unto the Lord, &c. to vers. 20, as also vers. 21. Numb. ch. 6. v. 22, 23, 24, 25, 26. And the Lord spake unto Moses, saying, in this wise ye shall bless the Children of Israel, saying unto them, The Lord bless thee and keep thee, &c. as also from Deut. ch. 20, v. 3, 4. ch. 21, v. 7, 8. ch. 26, v. 5, 6. ch. 31, v. 19, 20. 1 Chro. ch. 16, v. 35, 36. Ezr. ch. 3, v. 11. Hos. ch. 14, v. 2, 3. Joel ch. 2, v. 17. S. Luke ch. 11, v. 2, 3, 4. And he (i. e. Jesus) said unto them, when ye pray, say, Our Father, which art in Heaven, &c. where our Blessed Saviour positively commands to use his Prayer; see also*

2 Tim.

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2 *Tim.* ch. 1, v. 13. Not to add that the Celestial Inhabitants seem to answer in Form, as may be collected from *Revel.* ch. 4, v. 8. *And the four Beasts—— rest not Day and Night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come;* as also from *vers.* 11. ch. 5, v. 12, 13, 14. ch. 15, v. 4.

V. *Against the Independents, or Separate Congregations.*

That one House or Place could not contain or hold all the Faithful Christians, in the beginning of the Preaching of the Gospel, is plain from *Acts* ch. 2, v. 41. where about 3000 Souls were Converted; and from *Acts* ch. 4, v. 4. where about 5000 became Believers; as also from
Acts

Acts ch. 5, v. 14. ch. 6, v. 7, & ch. 21, v. 20. And yet all these made up but one Church in *Jerusalem*, as appears from *Acts* ch. 8, v. 1 & 3, and ch. 12, v. 1 & 5, and this Church sent their Decrees to the Converted *Gentiles*, *Acts* ch. 15, v. 28, 29 ; so that the *Gentiles* were no Independent Congregation.

VI. Against the *Anabaptists* (or *Antipedobaptists*) who deny that Infants should be Baptized.

It may be answered 1st, that Baptism in the *Christian Church* succeeded Circumcision in the *Jewish*, as may be gathered from *Gen. ch. 17, v. 10. Every Man Child among you shall be Circumcised (v. 12.) when*

E eight

eight Days old, or (v. 14.) otherwise to be cut off from his People; see also Deut. ch. 29, v. 10, 11, 12. Agreeable to which is Baptism in the Christian Church. For St. Peter in his Sermon Acts ch. 2, v. 38, 39. bids the Converts to repent and be baptized every one in the name of Jesus Christ, for the Remissions of Sins, and they shall receive the Gift of the Holy Ghost: For the Promise is unto you and to your Children: Which implies that Children are capable of Baptism, as well as their Parents, and that they be holy, as St. Paul saith they are, 1 Cor. ch. 7. v. 14. 2dly, That our Blessed Saviour blessed Children that were brought unto him, and rebuked those that would have kept them from him, as St. Mark informs us ch. 10, v. 13,

v. 13, 14, 15, 16. 3dly, The Command of our Blessed Saviour was general, St. *Matth.* ch. 28, v. 19. *Go ye therefore and teach in all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost,* without Exception of either Age or Sex. 4thly, That when whole Families were baptized, Children may be supposed to be baptized in them, as may be collected from *Acts* ch. 16, v. 15 & 33, ch. 18, v. 8. & *Ccr.* ch. 1, v. 14, 16.

VII. *Against the Quakers.*

It may be urged 1st, That Baptism is to be used, because commanded by our Blessed Saviour, as hath been already proved from St. *Matt.* ch. 28,

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v. 19; and 2dly, His Disciples baptized when he was with them, *St. John* ch. 4, v. 2. 3dly, Baptism was repeated, after that the Baptism of *St. John* the Baptist had been performed, as appears from *Acts* ch. 19, where v. 1. certain Disciples were found, who v. 3. had been *baptized* to *John's* Baptism, and yet v. 5. were *baptized* in the Name of the *Lord Jesus*, after *St. Paul* v. 4. had discoursed with, (or preached to) them. 4thly, Baptism was enjoined and performed, after the Infusion of the Holy Ghost, which is evident from *Acts* ch. 10, where *Cornelius* and his Company, having received the Holy Ghost upon *St. Peter's* Preaching, v. 44. were commanded by him to be (and were) baptized, v. 48. -----

5thly

differing from the Ch. of England. 37

5thly, Baptism makes us capable of Salvation, as is evident from S. Mark ch. 16, v. 16. *He that believeth and is baptized shall be saved.*

II. The denial of the use of the Lord's Supper, is contrary to our Blessed Saviour's Institution, as is evident from St. Matth. ch. 26, v. 26, 27. *And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to the Disciples, and said, take, eat, this is my Body, and he took the Cup, and gave Thanks, and gave it to them, saying, drink ye all of it,* as also from St. Mark ch. 14, v. 22, 23. St. Luke ch. 22, v. 19. Consequent of which Injunctions it is evident from 1 Cor. ch. 11, that St. Paul is said to have (v. 14.) baptized Crispus and Gaius, and

and (v. 16.) to have baptized the *houshold* of *Stephanas*: And that the receiving of the Lord's Supper was (also) enjoined by him, is plain from *1 Cor.* ch. 11. v. 28. *But let a Man examine himself, and so let him eat of that Bread, and drink of that Cup;* and what a Curse do they incur, who Preach any other Gospel than he Preached (who had his Commission from Heaven, as may be observed from, and read in *Gal.* ch. 1, v. 1, 15, 16. *Acts* ch. 9, v. 15, 17. and ch. 13, v. 2, 9. *1 Cor.* ch. 11, v. 23.) may be found in *Gal.* ch. 1, v. 8, 9.

III. Perfection in this Life, or unfinning Obedience, is contrary to *1 Chron.* ch. 8, v. 46. *There is no man that sinnetb not.* *Psal.* 51, v. 3. *For I*

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acknowledge my Transgressions, and my Sin is ever before me, and v. 9. Hide thy Face from my Sins, and blot out all my Iniquities. Psal. 143, v. 2. and enter not into judgment with thy Servant; for in thy sight shall no Man living be justified; as also from Jer. ch. 10, v. 24. and contrary to our Blessed Saviour's Declaration, S. Luke ch. 17, v. 10. So likewise ye, when ye shall have done all those things which are commanded you, say, we are unprofitable Servants, we have done that which was our Duty to do; and it is also contrary to that of his beloved Disciple St. John, 1 John ch. 1, v. 8, 9, 10. If we say, that we have no Sin, we deceive our selves, and the Truth is not in us. If we confess our Sins, he is faithful and just to forgive us
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our Sins, and to cleanse us from all Unrighteousness. If we say, that we have not sinned, we make him a Liar, and his Word is not in us.

IV. Maintenance of the Ministers of the Gospel, is agreeable to 1 Cor. ch. 9, v. 14. *Even so hath the Lord ordained, that they which preach the Gospel, should live of the Gospel; as also to Gal. ch. 6, v. 6. 1 Cor. ch. 9, v. 7 & 11, 12, 13. Tithes were paid to Melchisedec the Priest of the most high God by Abram, Genes. ch. 14, ver. 20. compared with v. 18. even while Levi, the Progenitor of the Family of Aaron, was in the Loins of his Father (that Father of the faithful) when Melchisedec met him, Heb. ch. 7, v. 10. and consequently before*

before the *Levitical* Law was imposed, which Christ fulfilled, *S. Mat.* ch. 5, v. 17. and ended *Rom.* ch. 10, v. 4. *For Christ is the end of the Law;* and therefore Tithes, which were pay'd before the Law to the Priesthood, being not abolished by Christ, are still as due to that Sacred Order under the Gospel, as they were before the *Levitical* Law commenced, although it continued the Payment thereof, while it was in force.

V. That Oaths are lawful, upon solemn Occasions, under the New Testament, may be prov'd from *Heb.* ch. 6, v. 16. *For men verily swear by the greater, and an Oath for Confirmation is to them an end of all Strife,* as also from St. Paul's Practice, in

Rom. ch. 1, v. 9. 2 Cor. ch. 1, v. 23. and that of the Angel, Revel. ch. 10, v. 5. who (v. 6.) sware by him that liveth for ever and ever.

VI. That a Respect was paid to Persons of Distinction, is evident from *Genes. ch. 23, v. 6. Hear us, my Lord, thou art a mighty Prince among us. (v. 7.) And Abraham stood up, and bowed himself to the People of the Land; and (v. 15.) My Lord, hearken unto me, and vers. 11, 12; Where the Hetbites pay'd their Respects to Abraham, as he did the like to them, as also from ch. 33, v. (3) 6, 7, 8, 13, 14. S. Matt. ch. 21, v. 30. S. John ch. 4, v. 11, 15, & 49. ch. 12, v. 21. Acts ch. 14, v. 15. ch. 26, v. 2, 25, 27. ch. 27, v. 10, 21. 2 John v. 1.*

VII. That

VII. That the Plural Number was used by, and to a single Person, may be proved from *Job*, ch. 18, v. 1, 2. *Then answered Bildad the Shubite, and said, How long will it be e're you make an end of words? mark, and afterwards we will speak.* Where *Bildad* speaks to *Job* alone, and of himself, in the Plural Number, and from *Dan.* ch. 2, v. 36. *This is the Dream, and we will tell the Interpretation thereof to the King.* Where *Daniel*, to whom alone the Secret (of the Dream) was revealed v. 19. and who came to the King, without the Magicians v. 25. speaks of himself in the plural number. It may also be proved from *1 Sam.* ch. 10, v. 2. *Micah* ch. 1, v. 11. *Heb.* ch. 9, v. 5. & ch. 13, v. 18. compared with v. 19. 3 *John*

v. 12. compared also with Verſ. 1. Not to add, that in *Gen.* ch. 24, v. 9. where it is ſaid, that *Abraham's* Servant put his Hand under the Thigh of *Abraham* his Maſter, it is in the Original, his *Maſters* or *Lords*.

VIII. *As to the Greeks.*

As they differ in no Material Point from the Church of *England*, but in the Invocation of Saints, and the Worſhipping of Images, (conſidered in *Seſt.* IX. & X. againſt the *Papiſts*) and in denying the Proceſſion of the Holy Ghoſt from the Son; ſo ſhall I briefly prove that Proceſſion from *St. John* ch. 16, v. 7. *Jeſus ſaid, if I go not away, the Comforter will not come unto you: but if I depart, I will*
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differing from the Ch. of England. 45

send him unto you; Verſ. 13. Howbeit when he the Spirit of Truth is come, he will guide you into all Truth. v. 14. He ſhall glorify me, for he ſhall receive of mine, and ſhall ſhew it unto you. v. 15. All things that the Father hath are in me, therefore ſaid I, he ſhall take of mine, and ſhall ſhew it unto you. That Proceſſion of the Holy Ghoſt, from the Son, may alſo be prov'd from Ephes. ch. 2, v. 18.

Jude v. 24, 25. Now unto him that is able to keep you from falling, and to preſent you faultleſs before the Preſence of his Glory, with exceeding joy; To the only wiſe God our Saviour, be Glory and Majeſty, Dominion and Power, now and ever, Amen.

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APPENDIX
 T H E R E T O
Against the Socinians.

IF, after what hath been said, it were necessary to fetch any Evidence of the Eternal Divinity of our Blessed Saviour's being owned in the first Age after his Incarnation, from the Mortal Enemies of his Holy Religion, we may produce
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Philo Judeus who flourished about A. D. 40, and not long after his Ascension, who gives the *Λόγος*, or *Word* (mentioned by S. *Joh.* ch. i, v. 1, 2, 3.) such Titles, as cannot justly be ascribed to any but God the Son himself. He calls him (among other things) 1 *The Divine Word*, 2 *The Image of God*, 3 *By whom he made the World*, 4 *The Name of God*, 5 *The Beginning and Ends of God*, 6 *The first Begotten* &c. 7 *Man after his Image*. Can these Titles be more and better fitted to any than to *Jesus Christ* and his Godhead? And yet, that his Testimony may not be justly ex-

(1) *Philo Judeus* in lib. quis rerum divinarum hæret, Lutetix Parisiorum 1640, p. 497. (2) Id. de confusione linguarum, p. 341. (3) Id. de Monarchia, p. 23.

(4) Id. de confusione linguarum, p. 341. (5) Id. in lib. quis rer. divin. hæret, p. 497. (6) Id. de confus. ling. p. 341. (7) Id. ibid. p. 341. ὁ καὶ εἰκόνα ἀνθρώπου.

cepted against, the *Jews* look'd upon *Philo* to be so much theirs, as to send him their Ambassador to the Emperor 8 *Caius Caligula*. And, if we press *Gentiles* into the Service, *Pliny* the younger, who was Consul under the Emperor *Trajan* about *A.D.* 100, and a severe Inspector of the Behaviour of the Christians (an Account of which he gave to the above-said Emperor) is a proper Evidence in the Case before us, and told him (among other things) 9 *That the Christians met together before Day, and alternately (or by Course) sung a Song (or Hymn) to Christ, as God.* So that besides the Sacred Oracles, we have a *Gentile* (and he no Friend

(8) *Id. de legatione ad Caium.* (9) *Plin. novo com. Epistol. lib. 10, Epist. 97. Geneva 16.*

of our Holy Religion) giving us his Testimony of the Divinity of our Blessed Saviour's being owned in the first Age of the Gospel by his Followers, or however in the Beginning of the second, how much soever it be impudently & scandalously opposed in this our Age. But to come yet a little lower, we have a Dialogue called *Philopatris*, among those of the blasphemous Atheist *Lucian* 10, (if he was not the Author thereof) where one pretends to swear by a God *reigning on high, celestial, eternal, by the Son of the Father, the Spirit. One of Three and Three of one. And again, Three one and One three.* Is not this a fair Hint, that the U-

(10) *Lucian* Dialog. *Philopat.* p. 1121. Lutetiae Parisiorum 1615.

nity in Trinity and Trinity in Unity was believed by the *Christians* in the Age wherein that Dialogue was written; altho' the Author (whoever he was) endeavour'd to ridicule it, in his scoffing way? And, that we may have a fair Gels at the time, when that Dialogue was penned, the Author elsewhere 11 informs us, that (after so many Victories) *Babylon* was to be left to their Children to see it ruined. So that, it seems, it was not taken when that Dialogue was composed, altho' we are told by another 12 hand, that it was taken by *Trajan*, who dyed *A. D.* 117, and consequently then that Dialogue was written very early in the second Century after the Incarnation.

(11) Id. *ibid.* p. 1129. (12) *Sexti Rufi Hist. Rom.* cap. 16. *Parisiis* 1506.

But we have no need to be obliged to either *Jew* or *Gentile* for Evidence to prove our Blessed Lord's Divinity being soon acknowledged in his Church, when we can produce his own Disciples owning it in the first three Centuries, and in three parts of the World. (To omit others for Brevity's sake) I begin with S. *Ignatius*, Bishop of *Antioch*, in *Syria* in *Asia*, in the first Age, who 13 declares that he saw *Jesus Christ* in the Flesh, after his Resurrection, and he calls him four times 14 (at least) *God*, who was (as he saith) *spiritually* 15 *united to the Father*; and 16 in another place he men-

(13) S. *Ignat.* Epist. ad Smyrn. S. 3. *Oxonii* 1709.

(14) Id. *ibid.* S. 1. Id. Epist. ad Polycarp. S. 8. Id. Epist. ad Trall. S. 7. Id. Epist. ad Roman. S. 3. (15) Id. Epist. ad Smyrn. S. 3. (16) Id. Epist. ad Magnes. S. 13.

tions the Son, the Father, and the Spirit. S. Irenæus, Bishop of Lyons in Gaul in Europe, in the second Century, is our next Voucher, who saith 17, *We may not suspect that there hath been another Jesus, but we know him to be one and the same God.* A doctrine quite different from and contrary to a late Notion of a created or adopted God. And in another place 18, *That Christ with the Father is the God of the living, who spake to Moses, and was manifested to the Fathers.* In the third Century (or Age) we have S. Cyprian, Archbishop of Carthage in Africa for our next Witness, who calls 19 Jesus Christ, *our Lord and our God, and*

(17) S. Irenæus advers. hæreses lib. 3. c. 18. Basileæ 1571. (18) Id. ibid. lib. 4. c. 11. (19) S. Cyprian Epist. 63. Cæcilio Parisiis 1633.

in another place 20 declares, *That it is written of the Father, of the Son, and of the Holy Ghost, that these Three are One*, alluding to that of 1 *John* ch. 5, v. 7. Which three Fathers lived (as is abovesaid) in different Countries, and in different Ages, and were all Martyrs for the Christian Faith, and (as we may honestly believe) very well knew, for what Orthodox Doctrine they sacrificed their dear Lives; the last of them dying full 50 Years before *Arius*, with his Heretical Notions, corrupted the truly Primitive and Apostolical Faith; and above 1250 Years, before his Apes *Faustus* or *Laelius Socinus* appeared in the World, upon the like Design.

(20) *Id. de Unitate Ecclesiæ, p. 225.*

Give me leave (however) to add, That that last Passage alledged out of S. *Cyprian*, from S. *John's* first Epistle, was hinted at by 21 *Tertullian*, (not out of S. *Cyprian*, because he was much his Senior, but out of S. *John*) where speaking of the *Connexion* of the *Father* and the *Son*, of the *Son* and the *Holy Ghost*, he adds, *which Three are One*. And he was he was like to know the truth of that Quotation, seeing 22 he doth not only declare, that the very Authentic Epistles of the Apostles were then read; but appeals also occasionally to one of them 23 himself: Which was long before the *Arian*

(21) *Tertullian* adversus Praxean, in lib. de Trinitate, cap. 25. *Qui tres unum sunt*. (22) Id. de Prescriptionibus adversus hæreticos cap. 36. (23) Id. lib. de *Monogamia* cap. 11. *Franekeæ* 1597.

Herefy infested the Christian world; and, if false, might have been confuted by the Authentic Originals then extant. But further, this contested Text is in the Vulgar Latin 24 Translation, which is as old (if not elder than) S. *Jerome*, who flourished in the fourth, and dy'd in the fifth Century, and is there entire. And not only so, but it is expressly cited 25 by *Eugenus*, Bishop of *Carthage*, and by other Orthodox Bishops of the *African* Church, (who also quoted S. *Cyprian*) when they

(24) SS. Biblia Polyglotta Cl. Walton Editor. *Londini* 1657. & vulgat. Latin. vers. S. Bibl. *Parisiis* 1526.

(25) Victor Vitenio lib. 2. de Persecutione Vandalarum Froben. *Basileæ* 535. p. 643. Adhuc luce clarius unius divinitatis esse cum Patre & Filio Spiritum sanctum doceamus, *Johannis* Evangelistæ testimonio comprobatur; ait, namque tres sunt qui testimonium perhibent in cælo, Pater, Verbum, & Spiritus Sanctus, & hi tres unum sunt. Nunquid aut tres indifferenti qualitate se juncti, aut quibilibet diversitatum, gradibus longo separationis intervallo divisi; Sed tres inquit, unum sunt.

presented their Confession of Faith (and therein exhibited the Sense of their Church) to *Huneric* King of the *Vandals*, about *A. D.* 484, in the fifth Age. Yea, both that Text and the Quotation of it by *S. Cyprian* are also expressly confirmed, if I may so speak, by the Citation of *Fulgentius*, Bishop of *Ruspa* 26 in *Africa*, who flourished *A. D.* 508. And these two last quoted lived under *Arian* Kings, and both they and *S. Jerome* (if he was either the Author, or Corrector of the Vulgar Version) flourished, when that Heresy was most prevailing in the Christian World;

(26) *Fulgentius* Episcopus *Ruspensis* ad Monimum contra *Arianos* p. 45. *Parisiis* 1639. Beatus enim *Joannes* Apostolus testatur dicens, Tres sunt qui testimonium perhibent in cælo, Pater, Verbum & Spiritus; & tres unum sunt. Quod etiam beatissimus Martyr *Cyprianus* in Epist. de unitate Ecclesiæ confitetur.

as the other Fathers above-mention'd liv'd and dy'd long before its Rise. So that our Modern *Antitrinitarians*, *Socinians*, or *Unitarians* (let 'em call themselves what they please) cannot avoid the Force of this Text, when it is so well attested by the *Catholicks*, in perilous Times, and so many Ages before the Rise of their modish Heresy, which saps the Foundation of our most Holy Faith, in our Blessed Saviour's Divinity, and endeavours to cheat us of a blessed Immortality.



F I N I S.



the other Father, who is mentioned
in the 1st and 2nd long letters to the
Bartholomew Modern Unitarian Paper
of Unitarianism (let them call
themselves what they please) cannot
avoid the Force of this Text, which
is so well attested by the Catholics;
in particular Times, and so many Ages
before the rise of their modern He-
resy, which lays the Foundation of
our most Holy and our most
Saviour's Divinity, and your
as heart as of a blessed Immortality.



